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This is not a sudden process, but, beginning in Henry's reign, it extends through the reigns of his three children. Full credit is given Cranmer for his share in molding the formularies of the church, though he is charged with lack of moral courage.

Henry sought to cling to the Roman doctrines while rejecting Roman jurisdiction. But that was an impossible compromise. "England must either go forward or go back. It must either give up Roman doctrine or it must return to its allegiance to Rome; and it did first one, and then the other, before making its final decision." Under Edward the reform in doctrine advanced too rapidly and radically. The incompetent administration of the Protectors, Somerset and Northumberland, one of whom was "unwise" and the other "selfish," so added to popular discontent that the accession of Mary was eagerly welcomed. "Under Mary, first the work of Edward was undone by readmitting Roman doctrine, and then the work of Henry by reaccepting the authority of the Roman See." But the reaction went too far, and the violent measures which accompanied it planted in the breasts of Englishmen a deep-seated hatred of popery. So we have in Edward's reign "the Protestant failure," and in Mary's reign "the Roman failure." In the discussion of the latter Gardiner and Bonner are made out to have been quite merciful and compassionate.

Under Elizabeth, who was "a perplexing mixture of gold and silver, iron and clay," the work of Edward was done over again. In her reign "the religious position of the English church took its final shape, that in which it remains in all essentials at the present time."

Many will dissent from Professor Plummer's judgments, and regret the scant courtesy shown to all opponents of the Establishment. But, for all that, he has given in these lectures a suggestive and thorough-going treatment of the period under review.

J. F. VICHERT

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**The Church of Christ.** By A LAYMAN. New York: Funk & Wagnalls Co., 1905. Pp. 336. \$1.

The growing desire for unity among Christians finds expression in this book, whose author is said to be "a distinguished layman of wide commercial and political experience." He hopes that a clear statement of the character of the church provided by Christ and his inspired apostles will be a means of uniting Christians of all sects into the perfect and final organization described in the New Testament.

The writer has little conception of the inwardness of religion, or the historic continuity and development of Judaism and Christianity. His insistence that a form of baptism is as essential to forgiveness as repentance or faith is a curious recrudescence of the pharisaic idea that God is as anxious for ritualistic acts as for moral acts or spiritual attitudes. The author quotes the Authorized Version almost always, and betrays little consciousness of the exegetic difficulties that beset many of his interpretations. The book "fails to convince" largely because the real issues are not touched. The difficulty is in accepting the assumption that the *forms* of New Testament faith and practice are final and authoritative for all ages and conditions.

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